HE SAID
TO SIMON
"LAUNCH OUT
INTO THE DEEP
AND LOWER
YOUR NETS."

— — — —

AND WHEN THEY
HAD DONE SO,
THEY ENCLOSED
A GREAT
NUMBER . . .
BUT THEIR NET
WAS BREAKING.

Holy See and the Missions

The History
of the Missionary Efforts
of the Papacy

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by

Edward Goulet, S.J.

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By

EDWARD GOULET, S.J.

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The Society for The Propagation of the Faith and
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THE HOLY SEE AND FOREIGN MISSIONS

1. In the first centuries of the Christian era the whole world was a mission, and today it is rarely possible—because the necessary documents are no longer extant—to distinguish the efforts of the Popes from those of bishops and priests in the conversion of the pagans.

1.
Early Mission Activity

2. Only towards the end of the 6th century, under Gregory the Great (590-604), can we discern the first movements of mission activity which is distinctly Papal in origin. Gregory had been Abbot of a Benedictine monastery in Rome, and after his election to the Papacy he sent forty of his former subjects to bring about the conversion of the Britons. The splendid success in England of the forty Roman Benedictines, the first Papal mission that we know of, gave new impetus to the work of converting the whole of Europe.[1] Benedictine monks in other parts of Europe were inspired to equal and even rival the achievements of their brothers in England, and the sons of St. Benedict swiftly became the converters of Europe. In the succeeding centuries, it was to the Benedictines that the Pope addressed his appeals whenever there was question of bringing a new nation into the true fold.

1. Not least among the causes of the conversion of England is the fact that the monks followed the wise instructions which Gregory sent to them: "I think it is not proper to destroy the temples of the gods; let it be sufficient to destroy the idols. If the temples are well built, they will be of use for the service of the true God. Simpl bless them with holy water, and build in them good altars in which you will put relics of the saints. The people of Britain, I am told, offer many sacrifices of animals in honor of the devils; here also do not destroy. Change these uses into Christian feasts. Let the Britons come with their animals and offer them to the true God; then the flesh of the animals will help them to rejoice in the Lord. . . ." (ML). This letter contains the first authoritative enunciation of what has since become known as the principle of missionary accommodation. Gregory's s mpathetic tolerance contrasts favorably with the intransigent attitude and ill-tempered zeal of earlier and later missionaries.

3. Some of these Benedictines, like St. Willibrord who received faculties to form a new Christian community in Holland, first went to Rome to take orders from the Pope. Others began their work without a special mission from the Pope, but applied to him later when difficulties arose. Thus Boniface first preached the gospel in Holland and then afterwards journeyed to Rome in order to offer himself to the Pope for the conversion of Germany. Gregory II (715-731) joyfully received the new recruit, consecrating him bishop with power to set up dioceses anywhere in Germany. Likewise St. Patrick began his apostolate in Ireland apparently without any special relation with the Papacy; but after obstacles arose to hinder the success of his work, Patrick traveled to Rome and returned with faculties to organize the hierarchy in Ireland.

4. From these and other examples we see that throughout most of the Middle Ages the Holy See, after having sent or approved a missionary, gave him all the faculties necessary to found a church, erect dioceses, appoint bishops, and settle even questions of major importance. Since the missionaries had such ample powers, and communications with Rome were so rare and difficult, the medieval Popes did not feel the need of a special organization of their own for the government of the missions. Again the Popes at this time were more preoccupied with other more pressing difficulties like the Crusades, than with finding and making new Christians in far distant lands. Finally, it is clear that Rome had very little direct influence on mission work. The vast majority of the missionaries were sent from a Christian country to a neighboring land still pagan. Brittany, once converted, sent apostles to Holland and Germany; Germany in turn sent missionaries to Denmark; St. Patrick, ordained in France, was sent to Ireland; Ireland then extended the light of faith to Iceland, etc.

5. At the beginning of the 13th century new apostles came forward to offer themselves for the service of the Church—the sons of St. Dominic and St. Francis. The newcomers were gratefully received by the Pope, who was thus able to intensify mission work in Europe, and even to fling out bastions of the

Faith in far distant countries. The Franciscans were first sent to the Mohammedans of Palestine, Egypt and North Africa. This was a glorious period for martyrs, but unfortunately conversions were few and short-lived. The Dominicans were sent out against the heretics of France and to the pagans of Northern Europe. Members of both Orders were also frequently commissioned to make journeys of exploration, to study foreign countries and their people, and to report on the possibilities of establishing permanent missions. Such journeys were especially encouraged by Honorius III (1216-1227), Innocent IV (1243-1254), and Clement V (1305-1314). John XXII (1316-1334) even attempted to send missionaries to the capital city of China, Cambalik (Pekin)—a hazardous journey by land, since the route around Africa had not yet been explored, and the passage through Egypt and Arabia had been rendered impossible by the Mohammedans.[2] The same Pope also encouraged the formation among Dominicans and Franciscans of a special group of wandering missionaries called the *Peregrinantes pro Christo.*

6. Before concluding this section, it may be of interest to point out how the missions were financially supported during the medieval period. Quite frequently Catholic princes furnished the necessary funds. Charles Martel of France maintained the missions of St. Boniface in Germany; Charlemagne contributed to the work of the successors of Boniface; the Emperor of Constantinople supported the missions of SS. Cyril and Methodius in Central Europe. Monasteries, naturally, aided their subject monks who had gone abroad to evangelize the heathens. The Popes themselves did their part according to their means. Most striking of all is the fact that even in those days we find traces of pious societies regularly collecting money for the support of missionaries especially known to them. Thus Martin V (1417-1431) conferred spiritual favors on a society which provided Viaticum for missionaries working in or passing through northeastern Europe. Notwithstanding all these gener-

2. A first success in China had given great hopes. Franciscans had been sent to that country by Nicolas IV (1288-1294) and news of conversions by the thousands came to Rome. John sent a larger number of Franciscans, among whom were seven bishops, for a foundation by which it was hoped to bring the whole of China into the Church. Good news continued for some time; then all communications inexplicably ceased. No one in Europe ever found out what happened to the missionaries and their churches.

ous benefactors, however, it is clear that most of the missionaries, then as now, lived in extreme poverty and cheerfully bore great hardships for the glory of God and the salvation of souls.

2.
New Era

7. The middle of the 15th century opened a new era in mission history. Portugal was then seeking a new route to India by sailing along the west coast of Africa. The King of Portugal dreamed of an immense empire with enormous possibilities for trade; . . . and at the same time . . . he longed to bring about the conversion of all the pagans in the countries to be discovered. He, therefore, promised to support all the missionaries necessary for the accomplishment of this exalted end. In compensation for these great services, the king asked the blessing and favors of the Pope; namely, that the Holy See would never permit other princes to interfere with Portugal's good works, nor make other religious establishments in the same countries. In other words, Portugal was asking for a kind of commercial and religious monopoly.

8. Pope Nicholas V (1447-1455), of course, little suspected the extent of Portuguese discoveries; while he had never before heard a Catholic prince make such splendid promises. Therefore, he readily acceded to the Portuguese King's request. In the following years other favors were granted, especially by Calixtus III (1455-1458) who conceded to the kings of Portugal the privilege of presentation to all ecclesiastical dignities in the new lands to be discovered.

9. Soon after these events the Spaniards discovered America, and their kings were as ambitious for temporal glory and as zealous for the conversion of the infidel as was the government

of Portugal. The Spanish rulers approached Pope Alexander VI (1492-1503), himself a Spaniard, and applied for the same favors, making the same promises. Their requests were readily granted, and hopes for the conversion of the whole world filled the hearts of the Popes of that happy period.

10. As a matter of sober truth, the first kings of Spain and Portugal were faithful and they brought brilliant success for the Church. If today we can say that Latin-America and the Philippines are Catholic countries, this fact is due in great part to the magnificence of the royal houses of Spain and Portugal. The latter nation was less fortunate in India, in the sense that India failed to become a Catholic country. But we may certainly say that the kings of Portugal paved the way for Catholic missionaries in all the lands of the Far East; for it was the King of Portugal who requested the services of St. Francis Xavier for India, and who paid the main expenses for the churches and monasteries which made Goa the Catholic capital of the East and the headquarters of all the subsequent missions to India, China and Japan.

11. As long as Spain and Portugal had pious monarchs, their religious monopoly over these vast territories was, on the whole, advantageous for the Church. Saintly priests were presented to the Pope for episcopal consecration, princely endowments were bestowed on ecclesiastical foundations, and the neophytes were protected from persecution on the part of their pagan neighbors; and the Church extended as far as the civil power reached. From these new churches missionaries often made bold excursions into the pagan lands beyond the protecting areas of European governments; for example, St. Francis Xavier left the Portuguese Fishery Coast and went into Central India, and later to Japan.

12. Unfortunately, succeeding kings did not continue the policies of their pious predecessors. Both Spain and Portugal began sending to mission lands civil governors who were more interested in making money than in enlarging the boundaries of

Christianity. Too often such men hindered the spread of the Faith by their cruel administration and scandalous lives. St. Francis Xavier left India partly on account of troubles stirred up by Portuguese colonists. Paul III (1534-1549) felt obliged to issue the Bull *Veritas Ipsa,* vindicating the rights of Latin American Indians against the avarice of Spanish merchants and planters. Pius V (1566-1572), only a few years, deemed it necessary to write another and even stronger letter on the same subject. The solemn protest of the Dominican Las Casas against the exploitation of the Indians is a work well known to students of this period.

13. What made conditions still worse was the fact that Spain and Portugal interpreted their privileges so rigidly that all missionaries, even those sent directly by the Pope, were obliged to pass through Lisbon or Seville and receive the approbation of the kings, before proceeding to the field afar. This approbation was often refused, especially in cases where the government suspected that the applicant might prove too zealous in defending the rights of the Church and of the natives against the ambitions of empire and the greed of merchants. Yet all the while the dearth of priests in most of the newly formed regions was appalling; India itself had not one tenth of the necessary missioners.

14. At the same time new religious institutes, like the Society of Jesus (1540), were being founded and were recruiting subjects from France, England, the Germanies and Poland. Among them were scores of young Religious ready and eager to carry the light of faith to India and the Americas—mission vocations too often frustrated by the narrow nationalism of Spain and Portugal. Clearly the religious monoply of these two countries was fast becoming intolerable; it had to be limited one way or another in order to leave the Holy See more liberty of action.

15. Such a state of affairs was, of course, a far cry from the method of governing the missions now set down in Canon Law; where the hierarchy is not yet established . . . *Universa Missionum cura apud acatholicos Sedi Apostolicae unice reservatur.*[3] The missions of Brazil and of India depended directly

3. Canon 1350/2.

on Lisbon, king and patriarch; those of the rest of Latin-America and of the Philippines were immediately directed from Madrid. Moreover, the limits of mission dioceses were hopelessly confused. The Bishop of Goa, for instance, had jurisdiction over all lands from the Cape of Good Hope to China! The result was that affairs of the Far East were discussed first at Goa, secondly at Lisbon, thirdly (and rarely) in Rome. When the Popes, conscious of their duties to the pagan world, judged it necessary to send missioners to regions out of the practical reach of the missionaries of Portugal, opposition arose from Goa and Lisbon, under the pretext that such Papel interference was contrary to the rights of patronage given to the Portuguese kings. Since Portugal would not yield peacefully, the Holy See felt obliged to take matters into its own hands, and new bishops were sent out who were declared wholly independent of Goa and Lisbon. These bishops were called Vicars Apostolic and they were provided with ample faculties to preach, convert, form a native clergy, and prepare for the erection of future dioceses. They were, in effect, coadjutors to the Pope, and they were directly responsible only to the Holy See. The limits of their jurisdiction were at first scarcely defined; they might extend their labors indefinitely through pagan lands and even to Christian communities which required the services of a priest. Places where Portuguese bishops already maintained their own priests, however, were carefully removed from the jurisdiction of the Vicars Apostolic.

16. Such was the first reaction against the excesses of the Portuguese privilege of *Padroado* (patronage). Needless to say, Portugal felt humiliated and unjustly treated. But it was not the intention of the Popes to break former concordats or to cancel old privileges. The Holy See simply desired to accomplish what Portugal herself had promised to do, but which she could no longer effect because of the immensity of the lands discovered and their millions of inhabitants. Portugal should have understood that the extraordinary privileges granted to her were granted solely in view of the conversion of the pagans, not otherwise. Because of circumstances beyond her control, Portugal

could not fulfill her part of the contract; consequently, the Holy See was no longer bound to observe its part. The correctness of the viewpoint of the Holy See is seen even more clearly when we reflect that the *Padroado,* designed solely to speed-up the conversion of the infidels, had now become a positive hindrance and deterrent.

17. Vicars Apostolic were sent not only to India, but soon also to Indo-China, China, and later to Japan. In modern times we find them in all mission lands, where they prepare the ground for the foundation of dioceses and the erection of a normal hierarchy. Usually the Vicariates are larger than the dioceses will be, since they are to be divided and sub-divided according to the needs of the population. Today the Vicars Apostolic have a special responsibility to encourage native vocations, for it is the ambition of the Holy See to form the future diocese wholly of native bishop and priests.[4]

3.

Congregatio de Propaganda Fide

18. In the long period from the middle of the 15th century until the beginning of the 17th century scarcely a year passed without the discovery of some new land and people wholly ignorant of Christ and His Church. At the same time that mission boundaries were ever widening, there was a definite tendency, as we have seen, to concentrate mission work under the immediate supervision of the Pope. The two movements were bound to culminate in a burden of responsibility too weighty for even Papal shoulders to bear. Add to this the fact that the administration of the Church had become far more difficult be-

4. We find also in modern missions, besides dioceses and vicariates, prefectures and independent missions. These are preliminary stages to the formation of a vicariate. They are not administered by bishops, but by priests with the title of Prefect Apostolic or Administrator Apostolic, who depend directly on Propaganda.

cause of the problems of the Reformation, the threat of a Mohammedan invasion, and the wars of Catholic princes.

19. It is not surprising, then, that Sixtus V (1585-1590) reorganized the whole Papal Curia, establishing fifteen congregations of Cardinals to assist in the administrations of the Church. Strange to relate, however, none of the new congregations was devoted to the direction of the missions. Possibly Sixtus reasoned that once relieved of so many other cares, the Pope might attend to the missions himself; in this he was mistaken, and it soon became apparent that the good government of the missions required more time and attention than the Pope alone could bestow.

20. Many have claimed the honor of having convinced the Holy Father of the necessity of a new Congregation for the missions. The first known to us is Bl. Raymond Lulle, T.O.F., who in the last years of the 13th century proposed the idea of a Roman congregation for missions together with the founding of special colleges for the linguistic preparation of future missionaries. He himself organized some schools for that purpose; but he received little encouragement and less help and his schools folded up soon after his death. Two centuries later, St. Francis Borgia revived the idea of a Roman congregation for missions and urged Pope St. Pius V (1566-1572) to establish one. At about the same time a layman from Belgium, Jean Vendeville, later Bishop of Tournai, sent a long memorandum on mission organization to the same Pope. Pius at last decided to create two commissions of Cardinals to meet occasionally: the first to deal with the return of the Protestants; the second, with the conversion of the pagans. This was not yet a Congregation of Propaganda, but it was at least a step in the right direction. Vendeville remained dissatisfied, however, and he appealed again and again, first to Gregory XIV (1590-1591), aid later to Clement VIII (1592-1605), for a full-time Congregation; but he died without seeing any result from his interventions.

21. After Vendeville, others took up the cause, especially the Carmelite Thomas of Jesus, and the Capuchin Jerome of

Narui. The latter was very friendly with Cardinal Ludovisi, who was shortly elected Pope Gregory XV (1621-1623). The new Pope was very much interested in the missions and was well conversant with their special needs, since as Cardinal he had been a member of the commissions created by Pius V. Accordingly, on January 6, 1622 Gregory convoked thirteen cardinals to deliberate on the proposed congregation; on June 22 of the same year the Bull *Inscrutabili* was published, formally instituting the Sacred Congregation *de Propaganda Fide,* to be composed of twelve Cardinals. To this new Congregation the Pope entrusted the supreme direction of both the spiritual and temporal affairs of the foreign missions.

22. As very few changes have been made in its internal constitution since its inception, we can easily understand what Propaganda was in the beginning by studying its organization as it is today. The Congregation, besides the Cardinals, is composed of some twelve sub-secretaries or *Minutanti,* each of these latter in charge of a single mission region; one for China, one for Japan, one for India, etc. In addition there are approximately thirty consultors who are called in occasionally when matters require their help.

23. Current business is dispatched by the Cardinal Prefect and his secretaries; but major decisions are submitted to the vote of all the Cardinals of Propaganda, who meet twice a month. Among these major matters are certainly the erection of dioceses, vicariates, and prefectures; the nomination of bishops; the approbation of synods and councils, of missionary institutes, schools, and seminaries. The more important decisions are subject to the approbation of the Pope in person, and for this reason either the Cardinal Prefect or the Secretary of Propaganda has a weekly audience with the Holy Father. Besides asking for the approval of the measures taken by the Sacred Congregation, the Cardinal Prefect is also charged with the duty of communicating to the Holy Father the major news recently arrived from the missions, so that the Sovereign Pontiff is constantly well informed about the labors of his apostles throughout the world and is thus able to direct them with full knowledge.

24. The main sources of information for Propaganda are the following: first, a yearly report from each bishop, vicar, prefect, and administrator apostolic. These reports bear the answers to nearly one hundred questions on the doings of the year. Further, every fifth year, all eccelesiastical superiors on the missions are obliged to send a more detailed report on the work accomplished during the past quinquennium. These are far from being general or superficial reports, but must give minute particulars. Such reports are rarely less than fifty pages long; many run to over one hundred pages and more. What is demanded is a full and clear statement of the actual condition of the mission, and its good or bad prospects for the coming five years. Moreover, mission bishops must come to Rome at least every tenth year to report in person to the Holy Father and to the authorities of Propaganda. A good many bishops travel to Rome even twice and more in ten years, either to report or to receive instructions. Finally, there is a continual flow of letters into the offices of Propaganda from even the most far distant and obscure missionaries. These letters deal with all possible subjects: on events gay and sad, on the present difficulties and successes, on happy or grim prospects for the future.

25. And the source of information has developed in more recent times, especially under Pius XI; namely, the establishment of Delegations Apostolic. There are now nearly twenty in mission lands. They link big mission regions still more closely with Rome—communicating Roman decisions common to all the bishops of the region, collecting information for the Holy Father and Propaganda, scrutinizing on the spot the work of the missionaries, proposing either to Rome or to the local authorities plans for general and common action. The Apostolic Delegates are further charged with studying the languages, the mentality, the mores, the civil and religious history of all the peoples under their jurisdiction. This recent innovation in the government of the missions gives high promise of a more efficient and sympathetic evangelization of the peoples concerned.

4.
Remarkable Achievements

26. The jurisdiction of Propaganda extended at first not only to the lands of the pagans, but also to the countries of the Oriental schismatics, and to those of the Protestants, i.e. England, Holland, Denmark, North Germany, Scandinavia, North Russia and North America.

27. Immediately after the foundation of Propaganda, the influence of the Holy See was felt in the farthest mission outposts. It was no longer a question of sporadic and spasmodic action, regulated accordingly to the leisure or special interest of particular Popes. The missionaries now realized that the Holy See was at last able to give prompt and constant attention to their needs, settle their difficulties, and supply them with necessary information. It would, of course, be anachronistic to compare Papal influence on the missions at this time with that of today. Means of communication were unbelievably slow, especially with the Far East. Four years was the absolute minimum for the transmission of a letter to China from Rome or vice versa. Because so many letters and documents were lost in transit, it was a common practice to send copies of the same mission by two or three different routes in hope that *at least* one would reach its destination. The delays and uncertainties of communication were such that even pressing problems often remained unsolved for eight or ten years.

28. Despite these and other handicaps, however, the first century of Propaganda's existence was one of remarkable achievement. In the very first year of the Congregation's existence, 1622, a letter was sent to all the bishops and other ecclesiastical superiors of missions and missionaries, asking for information about the number of pagans, schismatics and heretics in each territory; what was being done for their conversion; what opportunity there was for a successful apostolate. The follow-

ing year, another letter that the study of Arabic be introduced into all colleges and seminaries preparing missionaries for Mohammedan countries. In 1626 the Bishop of Japan was authorized to hasten the ordination of native seminarians, because the needs of his church were extreme on account of the persecution. In 1628 a long memoir of the first Secretary of Propaganda (Ingoli) to the Cardinals of the Congregation recommends the necessity of fostering native vocations, using arguments which Pius XI, three hundred years later, repeated in his Encyclical *Rerum Ecclesiae* (1926). The conclusions of Ingoli's memoir were soon afterwards published and sent to the first two Vicars Apostolic of Indo-China and China. In 1633 Propaganda recommends uniformity in the doctrine to be taught to the neophytes, and insists that the catechism of Cardinal Bellarmine be used as the standard textbook. Besides these and other declarations of mission policy, Propaganda even in these early years carried on an enormous business correspondence with the whole mission world. The Congregation's archives contain documents setting up new prefectures and vicariates; invitations to form new seminaries for the training of native clergy; exhortations to bishops to ordain natives without too long delay; corrections of abuses; decisions on cases of conscience; requests for more frequent reports; extensions of faculties to facilitate the work of the missionaries, records of financial help sent to poorer missions; strong and frequent warnings to prevent priests from becoming embroiled in political disputes.[5]

5. The long and luminous instruction of 1659 on this subject has often been quoted since.

5.
Influence of Spain and Portugal

29. There was, however, a bleaker side to the picture. Twenty-seven years after its foundation, Propaganda still numbered only 300 priests and forty-six missions under its immediate jurisdiction. Yet the Bull of foundation had for its object the placing of all missions and missionaries under the immediate direction of the Holy See through Propaganda. How was it, then, that the new policy had not been more quickly executed?

30. The answer to this question is to be found in the following considerations:

1. The privileges formerly granted by the Popes to Spain and Portugal had not been abrogated by the Bull *Inscrutabili;* nor could they be abrogated in a moment. Both nations were in fact deserving of the utmost consideration because of their services in extending the kingdom of Christ. While it was true that they were incapable of sending missionaries to all the regions of their vast empires, yet on the other hand, they had succeeded in staffing many mission stations. These stations and their missionaries could not be peremptorily transferred from the immediate jurisdiction of Seville or Lisbon to that of Rome, without grave consequences for all concerned. Rome, therefore, had to be patient. It is a fact that her patience was often severely tried. Many civil officers of the crowns of Spain and Portugal continually interferred with the Vicars Apostolic sent by Rome. Nor were the civil officers the only ones so acting. Some ecclesiastics, even some bishops, through exaggerated nationalism, often appeared more faithful to their kings than to the Pope. It has even been charged that priests were sometimes ordained without proper preparation, solely that they might occupy mission stations and prevent the coming of the missionaries of Propaganda.

2. Since Spain and Portugal would not transfer their subjects to the jurisdiction of Propaganda, the Sacred Congregation had to apply elsewhere for missionaries. Old and new Religious Orders were exhorted to make more generous use of their own members for the work *ad paganos;* appeals were made for the erection of seminaries to prepare young priests for the missions; missionaries themselves were urged to promote more native vocations. But such designs could not be executed in a few years; men and means were often not available.

31. To these oral inducements was added the power of example. Urban VIII (1623-1644) established a seminary in Rome for all natives or Europeans desirous of becoming priests and working for the propagation of the Faith in pagan lands. This College of Propaganda was opened in 1927, only five years after the establishment of the new Congregation. The Holy Father contributed of his own funds for the maintenance of the institution, and one Cardinal gave his own palace on the Piazza di Spagna, a building which for 300 years served as the residence for the Sacred Congregation and College of Propaganda. These noble gifts were followed by many others, so that for a long time Propaganda was able not only to fully support its College, but also to provide substantial help to missionaries already working in the field.

32. In 1658, another event occurred which was to still further increase the number of missionaries under the jurisdiction of Propaganda—the founding of the great *Societe des Missions Etrangeres,* and the opening of its Seminary in Paris. The ideals of this new Society are well expressed in the instructions given to two of its first members. On the occasion of their consecration as Vicars Apostolic to the Far East, they were instructed: "Your main duty in the missions will be to form a good and zealous native clergy, capable not merely of administering a poor mission station or parish, but even of governing big dioceses." Again and again throughout succeeding years, we find Propaganda repeating the same lesson to the members of the Society as they embarked for their mission assignments.

3. Other difficulties had also arisen to prevent or delay the complete organization of Propaganda, especially the persecution of the Church in Japan, and the long-debated question of the Chinese and Malabar Rites.

33. The Japanese persecution had been caused partly by a clash between two jurisdictions—Spanish missionaries coming from the Philippines had discovered that the priests of the Portuguese jurisdiction, who had been working in Japan for some years, were not bold enough in their preaching of Catholic doctrine. Contrary to the formal orders of the civil authorities and the advice of the older missionaries, the new arrivals at once began to preach and organize processions in the public streets and squares of the cities. For their pains, they were all arrested and condemned to death. It was the beginning of a fire that no one could extinguish. The subsequent persecution was so ruthlessly efficient that no priest, native or foreign, could survive in Japan. The few priests which Propaganda was able to send to replace those who had been killed, could scarcely enter the country, and once arrived were never heard from again. For the next 200 years, the Church in Japan with all its priests, churches, and schools had completely disappeared.

34. Much, perhaps too much, has been written about the dispute concerning the Chinese and Malabar Rites. Continuing for more than a century, the controversy was an unfortunate affair which caused the ruin of many churches, provoked the apostasy of thousands of Christians and created a scandal that alienated millions of pagans of good will. The Popes spent years of study, sought advice from every quarter, and sent innumerable directives without bringing peace to the missions. When the history of the conflict will be written (it has not yet been written, though hundreds of volumes have been published), it will perhaps be found that the controversy on the Rites was less a question of doctrine than a quarrel of parties and nationalities. The matter became so involved with extrinsic arguments by men who had nothing to do with the missions, and even by heretics like the Jansenists, that the whole affair had become hopelessly insoluble; yet it could and should have been settled peace-

fully in a very few years. The only point that is clear about the controversy is its tragic result: the action of the Holy See was paralyzed, apostolic works were hindered, persecutions provoked, and the hopes which the foundation of Propaganda had inspired for the progress of Christianity were frustrated. Moreover, when the great crisis of the missions began at the end of the 18th century, the Far East was ill-prepared to pass through it successfully.

6.
Influx of Protestantism

35. The French Revolution of 1789, which was not solely a French, but a European revolution, inflicted terrible wounds on the Catholic countries of Europe. Seminaries were closed; church properties were confiscated, priests, bishops, even the Pope, were imprisoned and scores of priests and nuns were led to the scaffold. As a necessary consequence, the missions were practically abandoned. Communications with mission lands were cut off almost entirely, and for years no missionary could be sent to the Far East. Even the very archives of Propaganda were scattered to the four winds.

36. These blows were felt the more because a few years previously (1759-1764) hundreds of missionaries had been arrested by the governments of Spain and Portugal and interned in the prisons of Europe. The action of these two very Catholic countries had been closely followed by the suppression of the Society of Jesus (1773), an Order which then had 3,000 men on the missions. The absent missionaries were not replaced, and many Christian communities remained without a priest. In China, for instance, once flourishing missions were simply visited once or twice a year by wandering missioners from far distant cities. A bishop visiting the Mission of Angola in 1819 wrote: "I have seen our mission and I could not help weeping over it, because

it is no more. The priests have gone, the churches have been destroyed, and religion itself is dying."

37. In the meantime, the Protestants who had hitherto remained indifferent to foreign missions, began to organize themselves and take our places. After long years had passed and Europe had once more settled down, the Catholic missionaries came back to their old missions. Sad to say, they found Protestant Churches everywhere in evidence.

7.
Pope Gregory XVI

38. When Gregory XVI ascended the pontifical throne (1831), he contemplated a very distressing spectacle—ruins everywhere and still very few workers to rebuild the churches. Possibly at that moment, there was not one-third of the missionaries that the Church had counted at the beginning of the crisis described in section VI. But Gregory was a great man, equal to the gigantic tasks set before him. He knew the situation perfectly; for he had been Cardinal Prefect of Propaganda before his election. We may say that he was the restorer of the Catholic Missions in the 19th century. Although his reign lasted but fifteen years, he found time to start mission work all over the world.

39. Since Propaganda had been reduced to poverty by the Revolution, Pope Gregory was fortunate to find in France a society, *L'Oeuvre de la Propagation de la Foi,* which was already collecting 1,000,000 francs a year for the support of the missions. The Pope hastened to confirm this society (it had been formally approved by Pius VII in 1823) and to recommend it to all the bishops of the world. Some years later, Gregory was happy to bless the beginnings of the Society of the Holy Childhood (1843). Both organizations developed quickly under the favor of the Pope, and soon they could afford to send

substantial subsidies to all the missions. Furthermore, the Pontiff urgently sought Religious Congregations to re-staff their old, abandoned missions; while Congregations which had not yet entered mission work were invited to do so. These appeals were effective, and from all the countries of the world a fair number of young men enlisted in the foreign legions of Christ.

40. It would be unpardonable to omit mention of another fortunate initiative of Gregory XVI. In other centuries the woman missionary was almost an unknown wonder. Nuns were jealously kept in their cloisters, praying, indeed, for the missions, but never faring forth themselves to cure the sick or to teach the women and children; active missionary endeavor was a wholly masculine occupation. As a result, the conversion of the pagan women always came later than that of the men; and in some countries it was delayed indefinitely. This single fact can explain better than anything else the disasters of some missions. Families will hardly remain Catholic unless all—husband, wife, sons and daughters—worship the same true God.

41. The first important Congregation of Sisters to go to the foreign missions was, we believe, the Sisters of Charity of St. Vincent de Paul. Following their examples, thousands of nuns of all congregations and nationalities, and races, have embarked for the missions. Their success has been such that it is difficult to understand why they came so late. Nowadays, the Church simply cannot do without them, especially for works of charity and education, and above all for the instruction and conversion of the women. Besides, the arrival of the foreign Sisters has made much more easy the formation of native Sisters. Today Propaganda counts 350 Congregations of Sisters in its territories, with a total enrollment of over 50,000—more than double the number of priests and Brothers.

42. Although the number of foreign missionaries had so increased as to make it possible to erect seventy new dioceses and vicariates in fifteen years, Gregory understood that these men, however numerous, would never be able to undertake the conversion of the millions of pagans still remaining in darkness. The

great Pope, therefore, crowned his labors by transmitting to the missions a splendid letter on the primary importance of a native clergy and of its proper formation (November 23, 1845). The letter bore no immediate fruit, but it did furnish ample testimony to the attitude of the Holy See. Following Popes have used the arguments of Gregory with great advantage, when a better organization of the missions had made the erection of native seminaries more feasible.

43. The pontificate of Gregory XVI, notwithstanding these successes, was saddened by a dangerous schism in India. The Portuguese authorities, basing their claim on privileges of former centuries, were again interfering with the missionaries sent by Propaganda, and causing shameful scandals among the neophytes. Gregory first invited the government of Portugal to fulfill its obligations and promises, or to renounce the privileges. A few years later (1838), the Pope, seeing no change in the former policy, decided to reduce the jurisdiction of Portugal to the Diocese of Goa and the Portuguese colonies. The Pope was not obeyed, and a real schism ensued lasting until after Gregory's death. A *modus vivendi* was found by the next Pope, which at least patched-up the schism. The honor of a final decision of the whole question was reserved to Pius XI, who in 1928 reduced the jurisdiction of the Portuguese bishops to the three dioceses of Goa, Cochin and Mylapore. Pius abolished forever the personal jurisdiction which these bishops had once exercised over many churches in various dioceses depending on Propaganda.

8.
Pius IX, Leo XIII, Pius X

44. The two long pontificates of Pius IX and Leo XIII may be described, so far as the missions are concerned, as the continuation of the work of Gregory XVI. The same policy was followed, the same encouragement was given to Religious Congregations to send more personnel to the missions, the same exhortations were addressed to the missionaries to lavish more care on the formation of a native clergy.

45. A most heartening fact of this time was the gradual awakening of universal interest in mission work. The Society for the Propagation of the Faith and the Society of the Holy Childhood, repeatedly recommended by the two Popes, did much to arouse the interest of the general public in the missions. Their bulletins were read by millions of Catholics, and produced the same good effects as the *Lettres Edificantes* of former centuries. The laity being more generally interested, numerous young men and women volunteered for the missions in Religious Congregations already existing, or in the new ones that sprang up in all Catholic countries; or again they flocked to the new mission seminaries and institutes which had been formed on the model of the Seminary of the Foreign Missions of Paris.

46. As a first result of this practical enthusiasm, both Pontiffs were obliged to erect new vicariates and dioceses to satisfy the desires of all these new institutes, each one of them desiring to receive its own field of action. Thus Pius IX was compelled to erect eighty new jurisdictions (dioceses, vicariates, or prefectures); and Leo XIII more than a hundred. And the happy result was the territorial extension of the mission field. Instead of sending all the new-comers to the older missions, Propaganda expanded its sphere of influence to include regions where very little had been done in former times, e. g. Central Africa, North India, Central China, and the islands of Oceania. The Sacred

Congregation studied these various countries, selected the first lands to be worked upon, and chose the Congregations best prepared for the work of pioneering.

47. The creation of many vicariates in Africa brought the attention of the Popes to the miserable state of so many African slaves. The Encyclical of Leo XIII on the slave trade and the suppression of slavery (November 20, 1890) had a tremendous influence on all the Christian governments of Europe mainly responsible for the shameful traffic. As a practical corollary in his Encyclical, Leo ordered that in all the churches of the world a collection be made yearly for the redemption of the African slaves and for the establishing of more missions and schools in Central Africa. These were bold and courageous actions on the part of the Pope, since the question of African slavery was then considered by many as, to say the least, a very delicate one.

48. Two more innovations deserve special mention here: the establishment of the Hierarchy in England (1850) and Holland (1853) by Pius IX; and that of India (1886) by Leo XIII. In the three countries, residential bishops took the place of the former Vicars Apostolic, although the new dioceses remained under the general surveillance of Propaganda.

49. The writer believes the pontificate of Pius X has not been appreciated at its real mission value. All willingly admit that the first half of the present century will be considered the golden age of the Catholic missions. Never before have there been so many conversions; never have there been so many missionaries, men and women, in the field; never have there been such lively hopes of extending the Church to the utmost bounds of the earth, and of preaching the gospel to every nation. The last two Pontiffs, Benedict XV and Pius XI have been justly titled the "Popes of the Missions." But let us not forget Pius X; he was a giant precursor, as can be proved from the record of his achievements.

50. With the extension of the field, the multiplication of the missionaries, the greater ease of communication bringing about more frequent contacts with all parts of its vast spiritual empire,

the Congregation of Propaganda was literally overwhelmed with work; consequently, its attention was divided and its efficiency lessened. In 1908, Pius X decided to pass on to other Congregations a certain number of countries which were no longer mission lands. These countries had their own hierarchy, a good and numerous clergy, abundant vocations; they were even on the verge of aiding the foreign missions by sending their own apostles and material support; obviously, they no longer needed the special care of Propaganda. The countries so transferred were England, Ireland, Scotland, Holland, Luxembourg, Canada, and the United States of America.

51. Following this relief, the reorganization of the Papal Curia by the same Pius X permitted the shifting of certain additional affairs from Propaganda to other Congregations—affairs, that is, which did not require a special knowledge of the missions; for example, the solution of numerous marriage cases. Thus liberated, Propaganda was more free to deal with its proper and essential duties, and great benefit to the missions resulted. Benedict XV later put the finishing touches to this work of Pius X by relieving Propaganda of the entire care of the Oriental Church, for which Benedict created a special Congregation.

52. Another action of Pius X deserves still greater recognition from the standpoint of its importance for the missions, namely, the re-introduction of early and frequent Holy Communion. Who can measure the marvelous increase in vigor which this practice has brought to the life of the Church? Millions of children have answered the invitation of the Pope to partake in their tender years of "the bread of the strong, and the wine that bringeth forth virgins." Saintly children have grown, by this Food, to the full stature of soldiers of Christ, ready for warfare. A decade after Pius X's innovation, when Benedict XV and Pius XI were raising their voices to call great crusades for the missions, the youths responded in thousands. In the 17th, 18th and 19th centuries, many other Popes had called for similar crusades; splendid letters had been written to the whole world; how was it that the response was relatively so meagre? General statistics of previous times are rare and now

often not available, but it is safe to assert that the total number of missionaries at one time never exceeded seven or eight thousand. How is it that since Benedict XV's time the number has increased so rapidly that it now is close to 80,000 (priests, Brothers, nuns). All the calls of the Popes have been very similar in form, so the cause of the prodigious growth cannot be found in them. It seems that our Catholic youth today have greater depth of vision, more ardent desire for sacrifice; how else was this change effected than by the rivers of sacramental grace which Pius X again allowed to course through a thirsty world?

9.
Benedict XV

There remain the last two pontificates, which we shall treat briefly, since a special paper will deal with them.

53. Benedict XV reigned only seven years, and most of his actions were directed to promoting peace among the nations. The Pontiff's thoughts however, were often turned to the missions, as is evinced by the fact that he found time to erect sixty new mission units, to approve and promote the *Unio Missionaria Cleri,* and to publish the now-famous Encyclical letter *Maximum Illud* (1919). The Missionary Union of the Clergy was designed to enlist *all* priests in work for the missions. Its members are invited to organize the prayer of their flocks for the success of the foreign missions, to make the missions better, to stir up the generosity of the Faithful in their favor and to foster missionary vocations. The Encyclical was a program for the future development of the missions—an unexpected document from a Pope whom all thought fully absorbed in the troubles arising from the first World War.

54. Benedict himself confessed one day to a missionary bishop that he had been approached in 1919 by a very holy man who lamented with the Holy Father on the far too slow prog-

ress of the conversion of the pagans. He persuaded the Pontiff to devote the major portion of his time and attention towards the millions who were still outside the Church, without apparent hope of ever joining it. A few months later, Benedict published the *Maximum Illud,* which has since proved to have been the veritable charter of modern missionary endeavor.

10.
Pope of the Missions

55. The greatness of Pius XI needs no eulogy here. His titles are numerous—the "Pope of Conciliation," the "Pope of the Social Order," the "Pope of World Peace," etc. Yet, besides these, he has full claim to the honor of being "Pope of the Missions." On one occasion, Pius XI humbly stated that especially with regard to the missions, he had but to follow the splendid program bequeathed to him by his predecessor. It may be the program was Benedict's, but the execution was certainly that of a man of action, which Pius XI pre-eminently was.

56. In the very first months of his pontificate, Pius began by transferring The Society for the Propagation of the Faith from France to Rome. Soon after, the Society of the Holy Childhood, together with the Society of St. Peter the Apostle (recently formed for the education of native clergy) were also declared Pontifical Societies. By these measures, the Pope took into his own hands the chief organizations collecting subsidies for missioners and gave the final touch to the great work begun by Gregory XV. For the first time in history, practically the entire mission work among the pagans was under the immediate direction of the Holy See. Pope Pius XI had more missionaries under him than any of his predecessors, he had more means of helping them, and he was more independent of any civil power.

57. On the feast of Pentecost in 1922, celebrating the third centenary of Propaganda, Pius XI recalled the history of the

Sacred Congregation. The Pope pointed out that to its activities was due the conversion of millions of infidels. But at the same time he confessed his soul could not rest when he pondered that there were still millions to whom the Gospel had not been preached, and he made a new and most striking appeal on their behalf. To those who heard the Pope on this occasion, it was patent that Pius XI would continue the policy of Benedict XV. This impression was confirmed when the Encyclical *Rerum Ecclesiae* was issued in 1926. The program of Benedict is there pushed to all its most practical conclusions. Those who expected a change of policy, or least some mitigation of it, were disappointed in their hopes. Pius XI left no doubt that he wanted a more active missionary zeal; he notified missionary Religious Congregations that their main task was not only to teach and baptize, but to prepare for native hierarchies by training good native priests; he asserted that the time had now come to relinquish some mission territories to the control of native clergy. Innumerable documents followed this Encyclical, all of them bearing in the same direction.

58. To these theoretical teachings Pius XI soon added practical demonstrations of his meaning. In 1923 he nominated two Indian bishops for the dioceses of Maugalore and Tuticorin, and chose a native as Prefect Apostolic for China. In October, 1928 he consecrated with his own hands six Chinese bishops in St. Peter's. A year later he consecrated a Japanese bishop. Shortly after this latter event, the Pope received in audience representatives of missionary Orders and Congregations to inform them still more expressly of his intentions, and to warn them against a narrow nationalism that would go against his definite policy. In 1933 Pius consecrated another group of native bishops; three Chinese, one Annamite, and one Indian.

59. It appears that these practical lessons have been more effective than any amount of theory. It is a fact that following these consecrations, the number of native vocations has marvelously increased, making necessary the opening of new major and minor seminaries. At this moment there was some sixty native bishops and prefects apostolic in the territories of Propa-

ganda, without counting the new Japanese administrators of dioceses nominated during World War II, and the five native Indian bishops belonging to the Oriental Church. At Pius XI's death, roughly 20,000 priests, 9,000 Brothers, and 50,000 Sisters, all belonging to some 400 institutes, could be counted on the missions. And of these numbers one-third of the men, and nearly one-half of the women were natives. The success of the appeals of Pius XI for more missionaries from the Catholic countries, and of his interventions in favor of native clergy, made it possible for him to create more than 200 new missions, a number far in excess of anything his predecessors had been able to do. As a consequence, the total count of ecclesiastical territories is today close to 600. Statistics of even twenty years ago no longer give any idea of the actual situation and recent progress of the missions.

11.
In Our Day

60. Reviewing the history of the last three centuries, we cannot but admire the wisdom of Gregory XV in concentrating the care of all the missions *ad paganos* in the hands of the Popes. It is true, as we have seen, that his immediate successors were unable to bring that policy to full effect. The reasons for this were: 1. Former concordats had bestowed on foreign Powers ecclesiastical privileges that would not be cancelled quickly without scandal; 2. Rome had but few missionaries at its disposal and hence could not undertake work in many mission fields; 3. Rome lacked sufficient funds to support many missionaries. Consequently, the action of the Holy See was crippled on all sides. It was only with time that Rome became fully armed for the work. Since each Pontiff did his part, the later Popes, enjoying full liberty of action, could bring about the recent successes. We might even say that many of the actions of Pius XI could have been simply impossible barely fifty years ago.

61. Today most of the missions are under the immediate care of the Holy See. Thus men and means are under a common direction, and the results have more than justified the excellence of this arrangement. It is no exaggeration to say that never since the infancy of the Church has there been so much progress in the conversion of pagans as in the last half-century. Obstacles and persecutions have not been lacking. For example, from 1927 to 1940, nearly 200 priests, Brothers, nuns, and seminarians have been murdered in China. But the foreign missionaries, men and women, have come in such numbers, the seminaries have given so many native priests that their setbacks are negligible compared with the conquests. Too often do we hear armchair missiologists complaining about the millions of pagans still without the Church after twenty centuries. Such pessimists forget to go on to ask what the Church is now doing for the pagan world. For the Church is accomplishing such marvels that, if the present activity had began some three centuries ago, the pagan world might well be Catholic today; or at least the gospel would have been properly presented to all men of good will.

62. We add some statistics to support what might appear to be an incredible assertion. One frequently hears that China will never be converted, since the rate of conversion is so slow. Yet there are now six times more Catholics in China than there were in 1900—4,000,000 as compared with 700,000. During the same period of time, the Church in India has increased by 2,000,000. Central Africa was not only pagan, but practically unknown in 1900. Today, Catholics on that continent are counted by the millions. The Belgian Congo contained 11,000 Catholics in 1900. At the present moment, nearly one-third of its Negroes have entered the Church. In this region there are now 2,795,000 baptized Catholics, plus 835,000 catechumens. The whole of Central Africa, from Nigeria to Tanganika and Uganda, is rushing into the Church.[6]

63. There is, indeed, especially among younger missionaries

6. Hundreds of these new Christians have been seen recently among the Allied armies in India. Catholic chaplains of American and British forces in India often took the occasion to point out to our own soldiers the edifying conduct and splendid Catholicity of these brave African youths.

a kind of naive enthusiasm which blinds them to the real difficulties of mission work, deceiving them into believing that all will be easy. Sad experience will soon correct that defect! Yet this is a minor fault, when it is compared with the stupid pessimism that prompts others to say: We shall never convert the pagans.

64. A far more happy viewpoint is a candid realism that neither minimizes the problem, nor despairs of a solution. Difficulties there have always been, and difficulties there always will be in the future. In fact the next great problem is already in sight on all the missions—atheistic Communism. But on the other hand, there will ever be a Pope to call and lead young men and women to the finest of all vocations; some of these will even have the privilege of offering their blood for the co-redemption of the world. Through their lives and labors, and through the prayers and sacrifices of all the Faithful, the Church will ever extend to new countries. For she never forgets the promise of her Divine Founder: "You shall receive the power of the Holy Ghost coming upon you, and you shall be witnesses unto me in Jerusalem, and in all Judea, and Samaria, and even to the uttermost part of the earth."[7]

Appendices

65. (a) We have so far spoken almost exclusively of the missions of the Sacred Congregation of Propaganda, but in fact there are many other missions dependent on the Congregation of Oriental Rites or on individual dioceses.

66. The Oriental Congregation, established about twenty years ago, has the same powers as Propaganda for the Oriental Catholics and their missions. Unfortunately, however, it has not been as successful as Propaganda in the work of converting non-Christians. But the difference can be very easily explained:

(1) A vast proportion of the infidels living in Oriental Dio-

7. Acts 1. 8.

ceses (in Egypt, Syria, Palestine, Turkey, Iraq and Iran) are Mohammedans—among whom Latin missionaries are not so successful either.

(2) The Oriental Congregation does not yet have under its jurisdiction the number of priests necessary to organize a brilliant apostolate even among the schismatics let alone the infidels.

(3) Nor has the congregation the number of colleges and seminaries needed for the regular formation of a numerous clergy.

67. In the last fifty years, the Popes have done their utmost to promote vocations from the stock of the Oriental Catholics, and also to enlist Latin priests and Sisters to work among the Orientals. Pius XI, in the later years of his pontificate, had even gone so far as to invite various Latin Religious Orders to form within their own institutes Oriental sections, destined to collaborate more closely with the Oriental clergy, not only in Egypt and the Levant, but also and more especially in Russia. Pius thought it too difficult for the Latin clergy, while keeping their own Rite, to work among the Orientals; unity of spirit and identity of Rite, the Pope felt, would bring better results.

68. It is true that the Catholic University of Beyrouth, the College of Cairo, the College of Baghdad, the seminaries of the White Fathers and the Jesuits were very helpful to the Orientals. But much more was expected in the near future, had not the second World War disturbed and postponed many fine projects.

69. There still remain other missions depending on regularly constituted dioceses. There are two main divisions of such missions, depending on the number of non-Christians within the limits of a given diocese.

Where the non-Christians are not very numerous, and the local clergy is in a position to cater to their needs, the care of these missions is left to the residential bishop and his clergy, according to the prescriptions of Canon 1350-1.

70. If the pagans are very numerous, and the local clergy seem unable or unwilling to undertake their conversion then the

Holy Father may intervene, cutting from the organized diocese territory for a Vicariate Apostolic, placing the region under the immediate jurisdiction of Propaganda, and entrusting its inhabitants to the care of one or more missionary institute. A number of these vicariates are to be found in North and South America, in the Philippines and in north and central Europe.

71. No doubt the Popes may help a country or a diocese in this way, but of course it would be more meritorious and more honorable for the local clergy, diocesan or national, to organize their own missions by themselves; rather than to rely on others, especially foreigners to do it.

72. (b) In these pages we have mentioned more than once the patronage of civil government in mission lands. The impression should not be gained that nothing similar still exists in our own times. A new form of civil patronage is developing which has already caused trouble. A considerable number of missions exist in the colonies of various nations of Europe and America. In some of these colonies the government prohibits, at least in practice, the intervention of missionaries foreign to the colony or to the mother-country. The consequence is that, as after each great war the colonies are often transferred from one empire to another, so all the missionaries have to be transferred also. During the last ten years the missionaries in Abyssinia have been changed twice, to the great disadvantage of the neophytes.

73. The Church is universal; she has a right to stability; her work should be preserved independent of the ceaseless fluctuations of power politics. The mind of the Popes is clearly manifest on this point, as can be seen in places where the Church has full liberty of action. In one Chinese province, for instance, one can usually find missionaries of four or five and sometimes more nationalities and institutes. Nothing could demonstrate more clearly to the neophytes the universality of the Church, her divine contempt for narrow nationalism, her independence of the passing show of civil powers and government.

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Study Outline

By Gerald C. Treacy, S.J.

Parts 1, 2. Paragraphs 1-17

In the sixth century under Gregory the Great, we find the first instance of Papal missionary activity. Pope Gregory sent forty monks of St. Benedict to convert the Britons. From that time on Benedictine monks carried the light of the Faith throughout all Europe.

During the Middle Ages there was no distinctively Papal missionary plan. Once a nation became Christian it originated its own mission effort. However in the thirteenth century the Pope commissioned Franciscans and Dominicans as missionaries in Europe and distant lands. John XXII (1316-1334) organized Franciscans and Dominicans into special groups called the Peregrinantes Pro Christo. Mission support came from Catholic princes, the Popes, the monasteries supplying mission workers and pious societies interested in mission work.

A new mission era opened when the King of Portugal offered to support all mission effort in lands discovered by the Portuguese. This was in the middle of the fifteenth century. Spain followed suit. The Popes welcomed the generous offer of the Portuguese and Spanish monarchs and in return gave them certain privileges. In the beginning these privileges speeded up the conversion of the natives. As years went on they often hindered conversion. That is why the Holy See finally abrogated them. This is the origin of the appointment of Vicars Apostolic. Today the Vicars Apostolic as coadjutors to the Pope, control mission policy.

Questions

What is the origin of Papal missionary effort?
Who were the monastic pioneers in the mission field?
What nation was first Christianized by them?

Why did the medieval Popes not have a missionary organization of their own?
Who were the new apostles in the thirteenth century?
How did the Pope divide their labors?
Who were the Peregrinantes Pro Christo?
How were the missions financed during medieval times?
Why did the fifteenth century witness a new mission era?
What did the King of Portugal ask in return for mission support?
Who deserve credit for the fact that Latin America is today Catholic?
What was the message of the Bull *Veritas Ipsa?*
In time the religious monopoly of Spain and Portugal became intolerable. Explain.
What is the origin of the appointment of Vicars Apostolic?
Explain how the abrogation of the *jus patronatus* was justified?
What is the function of the Vicars Apostolic today?

Parts 3, 4. Paragraphs 18-28

The administration of the Church became more difficult as new lands were discovered and the world grew larger. So we find Sixtus V (1585-1590) reorganizing the whole Papal Curia. But the first step in organizing a Congregation For The Missions was taken by Pius V. Gregory XV, finally on June 22, 1622 by his Bull *Inscrutabili,* organized the Congregation De Propaganda Fide. The Congregation consists of twelve Cardinals, twelve sub-secretaries, and thirty consultors. Through this group the Pope is kept in touch with the missions. Propaganda itself is informed through a system of regular reports flowing in from the mission field. Every ten years missionary bishops report personally to Rome. Pius XI added Delegations Apostolic to the mission machinery of the Church. Propaganda from its beginning put the missions closer to Rome. Today there is little change in the structure of Propaganda. As means of communication have become easier, word from Rome can reach a distant mission field as quickly as it can reach any other part of the world.

Questions

Why did the administration of the Church become more difficult after the fifteenth century?
In the reorganization of the Curia by Sixtus V, was there a Congregation for the Missions?
What type of Congregation did Pius V establish?
Who established Propaganda Fide?
How is the Congregation composed?
To whom are major decisions submitted?
How often does the Cardinal Prefect see the Pope?
What are the main currents of information for Propaganda?
Describe the nature of mission reports.
What is the function of Delegations Apostolic?
How far did the original jurisdiction of Propaganda extend?
Describe the progress of Propaganda in its first century.
Why is the memoir of the first Secretary of Propaganda noteworthy?

Parts 5, 6, 7. Paragraphs 29-43

Twenty-seven years after its foundation Propaganda had only three hundred priests and forty-six missions under its jurisdiction. The reasons for this were that reorganizing mission policy was slow work. The *jus patronatus* could not be abolished at once. Spain and Portugal would not transfer their subjects to the jurisdiction of Propaganda. Rome then appealed to the Orders to send more missioners into the field. The College of Propaganda was opened in 1627 to train candidates from all nations. The founding of the French Foreign Missionary Society helped the plan of Propaganda. On the other hand the persecution of the Church in Japan and the long drawn out dispute over the Chinese and Malabar Rites delayed the progress of Propaganda. For two hundred years there there was no Catholic Church in Japan. The Rites dispute was fatal to the missions and Propaganda's plans.

The Revolution of 1789 wrought havoc on the missions. The consequence of the European upheaval was the practical aban-

donment of the missions. The suppression of the Jesuits dealt another fatal blow to mission activity. In the meanwhile there was an awakening of Protestant mission zeal, so that after years had passed and Europe settled down again, returning missionaries found Protestantism had invaded the field.

To Gregory XVI, who became Pope in 1831, belongs the title of Restorer of the missions. To help finance the poverty-stricken Propaganda and the missions Pope Gregory confirmed the French Society of the Propagation of The Faith, and blessed the beginnings of the Society of the Holy Childhood. He also urged the older Orders to return to their mission fields, and encouraged new groups to enter. It was Pope Gregory, too, who introduced the woman missionary into the field. The Sisters of Charity were the first to respond to the Pontiff's call. Today there are more than fifty thousand missionary nuns, twice the number of priests and Brothers. Pope Gregory crowned his missionary labors by calling for the development of a native clergy everywhere. His pontificate was saddened by a schism in India provoked by the Portuguese authorities.

Questions

Give the reasons why Propaganda had such little success after twenty-seven years.

What was the attitude of Portuguese and Spanish officials toward Vicars Apostolic?

What provoked this attitude?

How did Propaganda counter Portuguese and Spanish opposition?

What was the purpose of Propaganda College?

How did the opening of the Paris Foreign Mission Society affect Propaganda?

What was a partial cause of the Japanese persecution?

What was the result of the persecution?

How did the controversy on the Rites affect the missions?

What events in the eighteenth century harmed the missions?

What two societies helped Pope Gregory XVI build up the missions?
Who was the first to encourage Nuns entering the mission field?
What Congregation first entered the field?
How do the numbers of Missionary Nuns compare with those of priests and Brothers today?
What was the value of the letter sent to the missions by Pope Gregory XVI?
What caused the schism in India?
Who finally settled the Portuguese claim to jurisdiction?

Parts 8, 9, 10, 11. Paragraphs 44-64

Pope Pius IX and Pope Leo XIII continued the work of Pope Gregory XVI. The Propaganda Society and the Holy Childhood did much to stimulate mission interest. Mission fields expanded. Leo XIII did much toward abolishing the slave trade. He developed the missions in central Africa. He established the hierarchy in England, Holland and India. Pius X likewise did much to further the mission cause. His first act was to take away several countries from the jurisdiction of Propaganda, thus relieving an overburdened Congregation. He reorganized the Curia, and put mission interests where they belonged. His decree on early and frequent Communion is largely responsible for the tremendous increase in mission vocations.

Benedict XV in his *Maximum Illud* put down the future program for the missions. In establishing the Missionary Union of the Clergy he systematized the prayer power of the Church for the missions. Pius XI has rightly been called the Pope of the Missions. He made the three mission societies Pontifical societies. He had more missionaries under his command and more means to help them than any of his predecessors. In his *Rerum Ecclesiae* he approved and extended the plan of Benedict. He furthered the development of a native clergy by consecrating many native bishops. At the end of his reign nearly one-half of the women and one third of the men were natives. Pius XI created two hundred new missions. The total of ecclesiastical territories today is close to six hundred.

Three centuries vindicate the policy of putting all missions under the Popes. It took a long time for the Popes to secure complete liberty of action. Once they obtained it the missions flourished as they are flourishing today. It is true that millions of pagans are still to be reached. But looking at what has been accomplished in the last twenty-five years there is no reason for discouragement.

Questions

How may the pontificates of Pius IX and Leo XIII be described?
What two societies promoted mission interest?
How did the Pontiffs answer the desires of the new missionary orders?
How did Leo XIII influence the abolition of the slave trade?
Enumerate the contributions of Pius X to the mission apostolate.
What is the purpose of the Missionary Union of The Clergy?
What is the message of *Maximum Illud?*
What societies were made pontifical by Pius XI?
What is the program of *Rerum Ecclesiae?*
What practical evidence did Pius XI give of his mission zeal?
What has resulted from this practical action?
Why would the successes of Pius XI have been impossible fifty years ago?
How do set-backs compare with conquests in the last half-century?
What are the prospects for the conversion of China?
What is the next problem facing the missions?

Biographical Sketch

The Rev. Edward Goulet, S.J. was born in Ste. Julie de Somerset, P.Q., Canada in 1881. He entered The Society of Jesus in July, 1903 and was ordained to the priesthood in July, 1916. His third year of probation was made at St. Andrew on the Hudson, Poughkeepsie, N. Y. in 1917.

In 1918 he was assigned as a missionary to China, serving in the Suchow mission which is under the direction of the Canadian Jesuits. He was called to Rome in 1924 to assume the Secretaryship for Missionary Affairs at the Curia of the Society of Jesus. He has filled that office ever since. At present Fr. Goulet is engaged in making a visitation of the major mission fields entrusted to the Jesuits in order that the situation may be clearly and fully known at Rome and thus provision for the future may be adequately made.

Perhaps no Jesuit is so completely informed on missionary work as Father Goulet, since all the correspondence and plans of Jesuit missionaries pass through his hands. His is the responsibility under the Father General of the Society to inform and direct the activities of the more than 4,000 Jesuit missionaries working in all parts of the missionary world. His position in Rome has familiarized him with the workings of the Holy See and the Congregation De Propaganda Fide since he must deal with them constantly in his work.

The study outline and questions for The Holy See and Foreign Missions were formulated by Gerald C. Treacy, S.J., who has prepared study club editions of various encyclicals.

The authors of the various studies of the Missionary Academia express their own views, which are necessarily independent of the National Council of The Society for the Propagation of the Faith.

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